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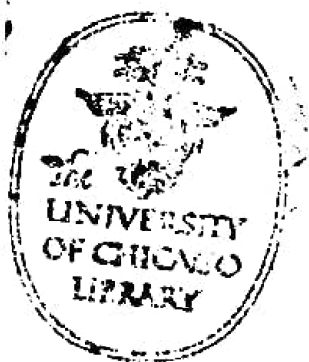


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Aror Bans, Panchayat, Lahore A Short  
Ethnographical History of the  
Aror Bans Lahore: 1888.





No 1762 4<sup>th</sup> 9<sup>th</sup> /88  
February 14 1890 507

A <sup>C</sup> SHORT ETHNOGRAPHICAL HISTORY

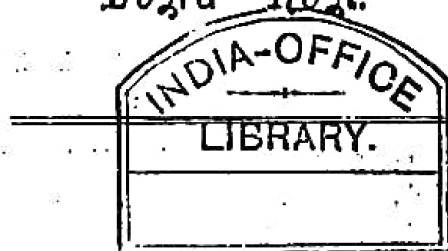
OF

<sup>C</sup> AROR BANS Panchayat

According to the Questions No. B.

---

"TRUTH WILL BEAR THE PALM IN THE  
LONG RUN."



PREPARED BY

THE CONSULTATION OF MANY PUNCHAYATS AND MANY LEADING  
MEMBERS OF LAHOBE, DERA ISMAIL KHAN, GUJRANWALA,  
MULTAN, JHANG, FAYZABAD, &c., &c.

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1888.

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# Copy of the proceedings of the General Meeting of the Aror Bans Panchayat, Lahore, held on 20th July 1888.

A General Meeting of the Aror Bans Panchayat comprising the inhabitants of Lahore and other towns of the Punjab, was convened on the 20th July 1888, in which a large number of gentlemen of the Bradri, such as Choudris, Government Officials, Students of the Colleges and others, were present.

At first the answers to the Ethnographical questions No. B, which the Sub-committee appointed on the 11th March 1888, comprising—

BHAI NAND GOPAL, Jagirdar, Lahore.

LALA GURUDATTA, M. A., Professor Government College, Lahore.

LALA DEVI DIAL, B. A. Class Government College, Lahore.

LALA HURNAM DASS, Superintendent, Accountant-General's Office, and Municipal Commissioner.

LALA BHAWANI DASS, Municipal Commissioner.

MALIK DASS RAM, Accountant, 2nd Grade, P. W. D.

PUNDIT MOHAN LAL, SHAMI POTRA, Preast.

PUNDIT BHANU DUTT, Preast.

LALA RALLA RAM, Examiner's Office, N. W. Railway.

LALA MANGU MAL, Post Master General's Office, Lahore.

BHAI MEHR SINGH, Merchant, Lahore.

LALA RAM SAHAIE, Office of Inspector-General of Prisons Punjab, Lahore.

LALA WASTI BHAGAT.

LALA NANACK CHAND.

LALA MEYA DASS.

LALA KHIROO MALL.

LALA SALO MAL.

} Choudhri,

LALA RAM CHAND, MANACKTALA, Bookseller, Anarkalli, Lahore.

LALA MEHR CHAND and LALA MAKHAN LAL;

had prepared with the aid of other Panchayats such as Multan, Jhang, Dera Ismail Khan, Pakpatan, Gujranwala, Fayzabad, &c., &c., were read before the general assembly by Lala Devi Dial, Student, B. A. Class, Government College, Lahore, who also obliged the meeting by translating into English various informations received in Vernacular bearing on the subject. There was a good deal of discussion on every question before the answers were approved of. Lala Bhawani Dass, Municipal Commissioner, was voted to the chair by general acclamation, and the following Resolutions were passed.

(1). That these answers be printed and sent to Messrs. Denzil C. J. Ibbetson, John C. Nesfield and H. H. Risley.

(2). That these gentlemen be requested to take these Ethnographical answers into their consideration when preparing their reports.

(3). That translations of these questions and answers be made into Urdu and circulated with *Aror Bans Parkash* the organ of the Bradri.

(4). The meeting was dissolved with thanks to the chair.

RAM SAHAIE, NARULA,

Secretary,

*Aror Bans Panchayat, Lahore.*



## B.

### Replies to Ethnographical Questions.

#### B.

#### ETHNOGRAPHICAL QUESTIONS.

##### General Series.

1. Write in English and vernacular the name of the caste with synonyms, if any, noting if any of these are used only by outsiders.

(1).—Our community brethren are generally designated by the term "Aroras" throughout the whole of the Punjab; they are also called "Arora Khatri," in contradistinction to their Khatri contemporaries in the N. W. Provinces and some parts of Bengal.

Properly speaking there is no synonym of the word *Arora*; but Mr. Ibbetson says in his Punjab Census Report of 1881 that the term *Karār* is a nickname which is commonly applied to our community; but he is under sad mistake as he does not know that it is a term from the sweeping connotation of condemnation and contempt of which, no Hindu, be he Brahmin, Khatri or Vaisa, who has taken himself to shop can save himself; wherefore our Arora shop keepers too fall under the same category and share the same fate. It must be therefore borne in mind that it is an universal term, comprising under it, all shop keepers of whatever caste or creed they may be; as the honorable gentleman himself says in another part of the para. 543 of P. C. Report that this word appears to be applied to all the Western Punjabi traders as distinct from Banyās of Hindustan, &c. Wherefore it is by no means a particular term applicable mainly and solely to *Aroras*; had it been so, then our influential men and educated members of our community would have been called by the same contemptuous appellation; but it is far from being the fact.

2. Write in English and vernacular the names of the exogamous sub-divisions of the caste, if such sub-divisions exist.

N.B.—By the term exogamous sub-divisions is meant a group from within which its male members cannot take their wives.

3. Show the endogamous divisions of the caste, if such divisions exist. If these divisions consist of more of the sub-divisions mentioned in question 2, show the grouping. If they are distinguished by separate names, write the names in English and vernacular.

(2).—There are 2 exogamous sub-divisions of our caste, in which the restriction alluded to in the question has been strictly observed. They are—

#### UTRADHIS AND DAKHANI DHARAS.

(3).—There can be intermarriages between the members of the manifold ramifications of each particular division among themselves, (*viz.*, Utradhis marry among themselves and so the Dharas) with certain restrictions no doubt, which we will dilate upon in the answer to the question No. 4.

*Some of the various branches of the two divisions are given under the heads—*

#### *Utradhis and Dakhani Dharas.*

UTRADHIS.		DAKHANI DHARAS.	
Athreja.	Dhahwāl.	Gurji.	Aneche.
Ajlani.	Dahwe.	Lokari.	Astrāni.
Ahat.	Rawal.	Loli Nerali.	Akarei.
Ubbaweje.	Ratie.	Muhrotari.	Aubriani.
Alambadi.	Ralore.	Manaktali.	Audnalie.
Babar.	Sekar.	Manucha.	Auga.
Bathani.	Sethi.	Mathrae.	Astabanawei.
Phaunchi.	Somji.	Muchar.	Akhali.
Pachnande.	Kawatri.	Munge.	Upnaga.
Phalte.	Kantaur.	Maughle.	Unricha.
Takar.	Kath Paul.	Narula.	Baloje.
Thakar.	Karur.	Wabe Hevkhane.	Bhatile.
Jaukhane.	Karhe.	Wenuche.	Bagge.
Chachro.	Kothar.	Weryane.	Branje.
Cintyane.	Gourayi.	Wetir.	Baghai.
Chaukare.	Gawari.	Adh Lakhi.	Balane.
Chaura.	Gut.		Badije.
	Ghulati.		Baghale.



Some of the various branches of the two divisions are given under the heads—

*Utradhi and Dukhani Dharas.—(concluded).*

Balande.	Dude.	Ghund.	Bud Raje.
Bate.	Ding.	Ghaubhir.	Bater.
Bhijje.	Dabai.	Gadi.	Batre.
Bhaktali.	Dangri.	Ghando.	Bhugra.
Bhrani.	Dod baje.	Ghadar.	Poplai.
Bhadhani.	Dude.	Ghulbhadar.	Paphey.
Bhadai.	Dohandli.	Gulkani.	Prothi.
Bholane.	Kahije.	Ghaghani.	Tanje.
Bhonte.	Rakur paji.	Gulri.	Tharbaje.
Punche.	Rang bale.	Ghur chande.	Thakrul.
Padante.	Rubi but.	Gabra.	Julai.
Punjmuoi.	Raj-paul.	Guge.	Junaije.
Phanji.	Ram Gharhi.	Gumbur.	Jahanb.
Pilani.	Rajani.	Ghaji.	Chuge.
Panchi.	Rajdale.	Lekai.	Chauani.
Pauchare.	Rabani.	Lakari.	Chawale.
Pull planja.	Rudkhahe.	Liekhanis.	Chatkari.
Pin tari.	Relin.	Lund.	Chhabre.
Taghre.	Ruleli.	Lungani.	Dadre.
Taloji.	Sunarbasi.	Lunpal.	Daday.
Tine.	Shahana.	Lutai.	Dabche.
Thare.	Sagale.	Maunji.	Dhandghrai.
Trauni.	Sapre.	Markani.	Suchdeu.
Tutlaoi.	Sloji.	Maghorni.	Sudhdani.
Tutchayit.	Shir dan.	Munjalani.	Sutbai.
Thakar.	Shghani.	Modi nhotre.	Sukche.
Thati.	Sikari.	Moli wate.	Katara.
Thathani.	Sodhi.	Mahdi Ratri.	Kalre.
Jeghe.	Sandhaji.	Madai.	Khataure.
Januje.	Sath Khari.	Murgh.	Rharbande.
Jbandvani.	Sijaya.	Mukhli.	Kharni.
Jabe.	Shakar sudi.	Met Bhaje.	Khatarpal.
Janji khel.	Shaurai.	Mundai.	Kathare.
Jakin.	Tariqi.	Maradi.	Ghaghar.
Jakhui.	Quadhari.	Naghe.	Ghund.
Josanghe.	Kamra.	Nasur.	Gabe.
Jandani.	Kamilira.	Nachane.	Glatre.
Charai.	Khare.	Vadabre.	Gholane.
Chaghani.	Kitare.	Volichi.	Guglani.
Chrai hautre.	Kirore.	Vadehani.	Ghamyar.
Chalabe.	Kunre.	Vanrali.	Grotari.
Chuchro.	Kakrani.	Handuji.	Lalte.
Chalar.	Karmani.	Hurai.	Lothre.
Chot marade.	Kubbi.	Hurya.	Makabe.
Chuti pat.	Kakur.	Harija.	Madan.
Harjani.	Kuplehi.		Makar.
Dargan.	Kakricha.		Manchande.
Dobakhre.	Kochar.		Maklaje.
Dorbaje.	Kharbat.		Naranle.
Damare.	Kur siji.		Narung.
Daghane.	Khaghar.		Nag pal.
Dahore.	Gabrani.		Was Devo.
Dar bamire.	Gughe.		Wudwie.
Dahon.	Ghanghahchi.		Hunse.

**UTRADHI AND  
DAKHANI  
DHARAS.**

Ahuja.  
Batre.  
Banzaz.  
Banghe.  
Bate.

(4).—The restrictions are—

- (1) The member of one particular division must marry another member of the same division.
- (2) That one must not marry within the sub-divisions which belong to his grand fathers from both the sides of the mother and the father.\*

4. State the limits within or beyond which marriage is prohibited, e.g., a man must marry within the cast, but must not marry into his own or within other sub-divisions, within certain degrees of relationship, or may not marry two sisters.



(3) But in certain cases we have seen that a man marries his sister-in-law after the death of his first wife.

(5).—Not at all.

5. Name any prohibition on inter-marriage based upon (a) social status, (b) geographical or local origin, (c) differences of religion, belief or practice, or differences or changes of opinion.

6. State the popular tradition, if any exists, as to the origin of the caste, naming the common ancestor, if any, the part of the country in which the caste is supposed to have come, and the approximate time of its migration, as marked by the reign of any particular king or the occurrence of any historical event, together with the number of generations supposed to have intervened.

(6).—A short time after that glorious and famous period of History, when the sun of the Aryan civilization was in its zenith and India was known as the seat of those Arts and Sciences that go to make up the enlightenment of to-day, the Military Class had got an upper hand ; they had gained so much power and influence that the sacerdotal class was going to be extirpated from Upper India and that Brahmins were so much oppressed by Kshatrias that they complained against their tyranny to the All-powerful Deity.

Upon which, as the tradition runs, Pars Ram was incarnated with the sole intention to destroy and punish the tyrants and render succour and assistance to the oppressed. That blood-thirsty enemy of the Kshatriya class had turned his energies nay devoted his life and soul on the fulfilment of the main object which was to annihilate the Kshatriya element from the Hindu Society. It was then and there alone that our community had severed its connection from those Kshatriyas who are degenerated into the Khatrias of to-day. How it came to pass, it is very easy to hint upon.

When Pars Ram's slaughter created an havoc in the Military Class, one family headed by certain person or persons whose name or names as the tradition hands down to us, was or were Arut, once happening to come in contact with the audacious hero, affirmed that they were not the persons who had inflicted such injuries to Brahmins ; but that they were true to their faith. Upon which the infuriated and ferocious enemy of the Kshatriya class was soothed and pacified to a certain extent and ordered the head of the family to settle on the River Indus at a place which began to be called Arurkut after the name of its founder, whose ruins are to be found near Rori. The latter city itself shows a good deal of connection with the former city ; and in that city the head of the family settled. There are some Sanskrit scholars who derived the origin of the word Arora, from Arut meaning (free from anger) and those of the Kshatrias, who had freed themselves from Pars Ram's anger, began to be called Arut and also from the word Arurh meaning Sawar, which means a man of position as well as warrior and also from "Awar" meaning other than those Khatrias, who had tormented Brahmins. There is one other derivation of the word Arur meaning firm, because Aroras remained firm in paying their respects towards Brahmins. In fact every root of the word bears sufficient testimony to our being true descendants of Kshatrias.

These are not gratuitous assumptions, but there are certain stereotyped facts to support the tradition and falsify the accounts given by Mr. Ibbetson in his Punjab Census Report. Before entering into the extenuations and aggravations of his statement and examining the ins and outs of his assertion, we express proper respect and due deference for the gentleman, in question, and beg to solicit the favour of his kindly not taking any word or words amiss, if in the height of well-meant criticism and critical observation of his views, which we will as far as possible couch in mild language, we are led instinctively to use any harsh word and unbecoming expression.

The gentleman, for whom we entertain a great deal of regard, rather, esteem, devotes two paras 543 and 544 in Chapter VI of his Census Report to the description, origin, &c. of Aroras.

The former in which he expresses his own opinion and quotes some proverbs which are applied mainly and solely, according to his estimation and ideas, to Karars (which term, as he says, is commonly applicable to Aroras) is objectionable, nay far from being true. But the

other para is certainly correct in as much as it treats of the existence, and traces of difference between the 2 exogamous divisions of the caste.

There can be no doubt that the gentleman had been misled by some Deputy Commissioner whose names we do not wish to give to the public for reasons best known to us, and who in his turn was misguided by some Khattris who were the trustees of the said Deputy Commissioners. It will not be out of place for us to mention that the Khattris as a class have been found, to a certain extent, to be antagonistic to our interests partly through party feelings and personal interests and partly through jealousy which fact is proved beyond the shadow of doubt by the statement of Sir George Campbell in his *Ethnology of India*.

"There is a large subordinate class of Khattris somewhat lower, but of equal mercantile energy called Rors or Ruras. The proper Khattris of higher grade will often deny any connection with them or at least admit that they have some sort of bastard kindred with Khattris." Otherwise how could it be possible that the gentlemen possessing so much tact and ability could have committed such a sad mistake and culpable error.

But let us proceed to the criticism. We can give no meaning to the statement "Arora's social position is far inferior to Khattris, partly no doubt because he is looked down upon simply as being a Hindu in the portions of the Province which are his special habitat." beyond this—that the reason of his inferiority is this that he is considered as professing any other religion than Hinduism in those parts of the country, where he does not specially live, or to be more clear that as Aroras are not found to be embracing Hinduism, in those cities where there is not a great number of them, therefore he is looked down upon.

Allow me to observe that it is as illogical, as it is unfounded, because History shows, beyond any shadow of doubt, that the majority always prevails in all matters, be they concerning Politics or regarding society or belonging to religion; therefore if in those places where there are a few persons who belong to the caste, and who are prevailed upon by other religionists in perverting them from their religion; no wonder, this is the natural sequence and the proper sequel. Can any one deny that in the time of Aurangzeb when the Mohammedan party was the strongest, Hindus had no influence, nay hundreds of them were converted, every day, to Mohammedanism. Has any one to doubt that in the time of Sikhs, Sikhs were all in all and many monas (shaven) professed their belief and their religion as their own. Therefore if in those portions of the province, which are not the special habitat of Aroras, Aroras have been prevailed upon by the other religionists, then we can not legitimately draw the conclusion, that they are inferior to Khattris, and no ground certainly for such a strange and extraordinary conclusion. 2ndly just the same has been the case with Khattris and even with Brahmins. If any one entertains any doubt about this statement, he may trace the Genealogy of Mohammedans of to day, and he will surely find that there are very few who are the descendants of Mohammedan invaders, but a majority of them are converted-Hindus, including Brahmins, Khattris, Aroras, &c., &c. Therefore in the presence of the historical facts and other evidences of the like nature, I wonder how such an able man like Mr. Ibbetson could be led to fall into such a palpable mistake and commit a wonderful blunder.

Then the gentleman proceeds to discuss the word Kirar, but we have sufficiently shown that it is no term peculiarly applicable to Aroras and Aroras commonly, but a general and universal term whose denotation comprises all Hindu shopkeepers.

Moreover to show clearly that the conjecture of the honourable gentleman, was built upon a sad hypothesis and erroneous presupposition we give below a diagram:—

KHATTRI | BRAHMIN

KARAR

ARORA | VESH



From what we have stated above, any right minded-person, free from prejudice and presupposition, can satisfy himself; (1) as to the misapplication of the word Karar; (2) as to the unfounded-depreciating statement of Mr. Ibbetson concerning our caste.

But to show how far the gentleman was correct, we quote below some proverbs which he has inserted in his Census Report regarding Karars; which will certainly give us vantage ground over him because when we shall show that the proverbs are not applicable nay can not be, and have not been applied, to Karars, we shall have a right to infer without any effort of reasoning that his former reasoning as concerning the inferiority of Aroras in comparison with Khatris, is altogether incorrect and built upon false supposition.

To cut short and to avoid to appear too tedious and too long, we will criticise one or two of his proverbs mentioned in his para. 543.

"Trust not a crow, a dog and a Karar even when asleep." It is a pity that Karar substituted for the word Kálál, a caste rather a community, whose main occupation in the late times has been to sell wine and which is thought very degrading and derogatory in Hind society. The proper proverb is—

Kálál, Káon, Kúré, dá. Vísáh ná karyé suté dá.

OBS.—If any one denies that why Kálál is put for it, we say there are many proverbs current about them such as—

Kálál-o-Káfrán mazhab ché pursé. Sag-i-Sag Zádagán Kúrsé bákursé.

which leads every right-minded person to believe that certainly (Kálál) is the proper word and not the Karar.

REQUEST.—We beg pardon of our Kálál friends for this.

In the same way all other proverbs are attributed to Karars, while some of them are applicable to those persons who are coward and timid (be they shopkeepers or not) and who had no doubt confined themselves solely to the shops or to some family affairs such as amir and clerks of the Sikh times had been wont to do. The fact is this that they seldom were abroad and therefore they were not imbued with Military spirit and hence were made the butt of the scandalizing proverbs. The gentleman commits the same fallacy here as he has previously committed in specifying the word Karar as the term commonly applied to Arora.

It has been sufficiently shown that the argument involved in para. 543 of Chapter VI of the Punjab Census Report falls to the ground.

In concluding the criticism upon the Census Report, we can not but express that if the gentleman would have consulted any member of our community or any profound Sanskrit scholar, he would have not fallen into such a fallacious argument and thus made a false, untrue and unfounded statement.

THE FACTS ARE—

- (a) That we retain the same gotra (Kashyapa) that the real Kshatriya class before the disastrous and sweeping slaughter of Pars Ram, had the honor to have as is shown by a Phrase "sarba parja Kashyapa" which occurs in Dharm Shastra; and that our contemporary Khatris, who, to speak frankly, are degenerated Kshatriyas had made digressions from their original gotra Kasiyapa and have changed their gotra appellation,—a fact which shows beyond the shadow of doubt their separation from the original gotra.

- (b) The very etymology of the word 'Arora' bears sufficient testimony to it.
- (c) The Bengal Census Reporter counts as one both the Khatri and Arora Khatri.
- (d) We quote the authority of Sir George Campbell. "I think there can be no doubt that aroras are ethnologically the same and are mixed with Khatri in their avocations. I shall treat the whole kindred as generically Khatri."
- (e) Our rituals and ceremonies are performed just in the same manner as those of the Khatri, with not a slight difference.
- (f) Our names are suffixed in these ceremonies by the word 'Varma' which was only applied after the names of Kshatriya class.
- (g) There are certain sub-divisions of our castes which have got the same name as the corresponding sub-division of Khatri, such as Sothis, Kolis, Ghayis, Malirotre, &c., &c.
- (h) There have been certain sub-divisions in our community which have got Khatri and Brahmin disciples, such as Shahana, &c.; for example we give below the names of some persons who have got such disciples :—

Doctor Chetan Shah, Jhang, Bhai Gulab Singh, Bhai Jawaher Singh at  
Durbar Amritsar, the late Bhai Wasti Ram, Rup Bhagat of Lahore.

*N.B.*—We have dwelt so long on this question simply because not to leave any room for further discussion on so important a point and to prove *bond fide* that we are in no way inferior to the Khatri of to-day as the Khatri, through their pedantry and arrogance, are wont to think:

There had been observed mutual concord and reciprocal unanimity between Khatri and Aroras even after the slaughter of Pars Ram. But once it so happened to pass, as tradition goes, that Aroras had excommunicated a Khatri named Bhola Dhon in Samat 195 when Rasal jute, successor of Sate Wahan, ruled over Multan, on account of his bad conduct; but that Khatri fled to Multan and persuaded his caste fellows to take up his cause and thus it was that party feelings had broken the connection between the 2 castes. The Aroras came to Multan and wished to make all matters even, but Khatri did not give way upon which Aroras desired to make laws and regulations of their own. For such an onerous and important work they sent for Goshain Sidh Bhujji, who presided over the great gathering which had taken place in Samat 200.

But there arose a disturbance, so to speak, in that city because some of the Arurkat family wished to stick to the old customs and persisted to be conservatives; while the others desired some innovations to be introduced into the customs and manners then prevalent, in other words, they desired to get benefit of the new ideas and new lights which were making their way in other societies; while some were neutral. The President of the meeting was surprised by such an outburst of differences and was anxious to know the cause of it. But to his great surprise he came to know that a Khatri in disguise had come from Multan and wished to spread discord and disunion among the Arora Baus Sabha. The conclusion, to which he arrived after profound thinking and reasonable consultation, was that the discordant element must be got rid of, and afterwards the meetings should be convened at night. Wherefore he ordered that the upholder of the conservatism should sit southwards while the innovators ought to sit northward and the neutral party towards the east at the downfall of night; but after a time some of the neutral party joined one side which the others to the other; which accounts for the exogamous divisions (Utradhis and Dahras) of the caste, which shows that these sub-divisions had their common ancestors in the age of which no proper history is known, but traditions are only preserved.



The family resided permanently in Arurkot situated on the banks of the Indus towards the North and South of the city and afterwards gradually scattered over the different cities and villages of the Punjab, N. W. Provinces, Bengal and Rajputana. From the information, we could derive and the traces we could find, we have come to know that our community settled first of all in the following places Lahore, Umritsar, Delhi, Wazirabad Peshawar, Kausi, Agra, Muthra, Multan and Calcutta, &c., &c., and there have been different divisions of our society which gathered together in different places under different names such as:—

Panchayits of Multanis, Lahoris, Kandharis, Peshawaris, Shakarpuris, Wazirabadis, Mustafabadis Pakpatnis and Jhangis, &c., &c.

N. B.—There being no history preserved of the Hindu period, so we can not for certain give the date with which these facts might have been associated.

(7).—From what we have described under head 6, it conclusively follows that our community has or had never been a wandering community, but had had permanent residences in different places of the Upper India which are mentioned in the answer of the above question.

At the same time it will not be out of place for us to mention that in nearly every city of the Punjab and Rajputana there are some members of our community, who hold high posts and are considered to be men of position and of high social standing.

(8).—No outsider, of whatever cast or creed he may be, can be taken in our caste.

(9).—No definite answer can be given to this question, it is merely conventional, viz., different customs prevail in different places as in the country, extending from the north of Lahore to Afghanistan on this side, and in the country, stretching to the west of Lahore up to Scinde on the other side, marriage is enjoined to take place in the vigour of life, viz., when a man is in the state of puberty. But in Lahore, Umritsar and the country lying eastward and westward of Lahore, the contrary custom prevails, viz., of marrying before the age of puberty, nay it is thought as irreligiousness in this part if one does not marry before the girl steps in her 10th year.

In a word infant marriage prevails in those parts of the Province generally, where the Mohammedans made special inroads or by which the Mohammedans particularly passed in order to invade other cities.

Sexual license before marriage is neither recognized nor tolerated.

(10).—Only (a) part of the question is allowed, viz., a man can marry more than one wife but under certain conditions and restrictions which are as follows:—

- (1) A wife who is barren for some 8 years or who does not give birth to any male issue for about 11 years, may be superseded by another wife as prescribed by Manu for Aryas in general, (see Chapter IX, Verse 81 of the Manu Code).
- (2) Immoral wives, those who bear malice to their husbands, guilty of very great extravagance or suffering from a disease which totally unfits her from sexual intercourse may be superseded.

(b) Part strictly forbidden.

(11).—Shastrie is the only form and the only manner, which is kept in view when the marriage ceremony is celebrated and its principal part consists in performing the ceremony of Pheras and *Hath-Lewa* which may be explained as follows:—

That both the bride and bridegroom are enjoined to go round the sacrificial altar, called *Baidi*, and afterwards to take sacred vows by enter changing of hands which bind them firmly throughout their lives. This whole ceremony is styled in the technical language of Hindu Law as "Sacred ties" which make the marriage indissoluble, by which the parties are bound to observe mutual fidelity.

(12).—No custom prevalent about the remarriage of widows.

(13).—Husband is enjoined not to divorce his wife.

(14).—The Community follows Dharma Shashtra called Hindu Law in matters of inheritance. It is regarded as the sole legal authority on the point under consideration.

(15).—Hindu religion believes in Vedas and Shastras. Among the regular deities they prefer the worship of Vishnu and his incarnations, because he is believed to be 'Satogun,' viz., possessing the best attributes of being preserver and ever calm, and to have protected and saved innocent people from the hands of tyrants at various critical times.

(16).—Some of our caste-brethren worship Rama, Krisna, Vishnu, Veshno Devi, Shiva, Bheron, Ganga, &c., &c., majority of them are the disciples of Guru Nanak. Everything is used as offering and offerings can be made on any day of the week and "Pujaris" receive them.

(17).—The caste employs Brahmins for religious and ceremonial purposes and one who conducts these ceremonies, thinks himself better than the other who does not do and vice versa. But those Brahmins who have got their *prohatayis* established are considered better gets some than those who are destitute of it.

*N. B.*—*Prohatayi* means—that certain families of any sub-divisions have got a Brahmin, who is hereditarily attached to them, and who performs minor religious services and reward daily and on occasion of great services too.

The prohibitions of Aroras are not in any way regarded inferior to those of the Kshatrias—only they do not intermarry. But this forms no ground of the superiority of either.

(18).—In all the Hindus infants and babies under 27 months are either buried or thrown into the river; but all others are burnt to ashes, i.e., crematory system prevails and their bones and ashes are thrown into the Ganges.

(19).—In our caste as well as in Kshatrias, Kariya Karm is performed 13 days after the person has breathed his last by his son or by his wife if he has got no son, according to the injunctions of the Puranas and those persons who die childless or from a fatal and unexpected disease, the ceremony of Kariya Karm, at least *Pind Dan* or *Narayain Bali* is to be performed in at least one of the places, Gaya or Kurakshetar. Ceremony of *Saradh* is performed twice a year once on the date or "tith" of the month and year on which the deceased departed from this life and 2nd in the "Pitar Paksh," viz., in the month of "Asuj" when the general *Saradhs* are performed for propitiation of all the ancestors.

(20).—There are very few names of the sub-division of our caste which show some relation or connection with the names of animals, plants or implements; such as—

Nagpal, a name after serpent.  
Chawali " " rice.

Veo Rhani a name after poison.  
Khani Jau " " Barley.

But they show no reverence for such objects.

12. Is the remarriage of widows permitted, so, is the widow or expected to marry her husband's elder or younger brother? If she does marry a brother, what limits may there be? What form of ceremony is used, what is the essential binding portion of it?

13. Under what circumstances is divorce permitted, and by what is it effected? Men who have been divorced, may they marry again?

14. Do the members of the caste follow the Hindu or Mahomedan law of inheritance, or a custom of their own?

15. To what sect and to what sect does the religion do they belong? If Hindu, they by preference ship any special and regular Hindu deity, are there any such preference?

16. Name any gods or patron especially worshipped by the caste. State what offerings are made, on days of the week, and class of people in them? Is the work of any of these gods confined to women children?

17. Do the caste employ Brahmins for religious ceremonial purposes? so, are these Brahmins received on terms of equality by other Brahmins? they do not employ Brahmins, what class of people serve them as priests?

18. Do the caste bury or expose their dead? If buried, in what place? Where are the bones and ashes finally disposed?

19. Are any ceremonies performed for the propitiation of (a) ancestors in general, (b) childless persons, (c) men who have a violent death, and if of what nature and at what seasons? Is the ceremony of *saradh* performed?

20. Is the caste, or of its sub-divisions, named after any animal, plant, weapon or implement? they show their reverence for any such object by special worship, abstaining from eating, cutting, burning or naming it?



21. What do the caste have to have been their occupation or group occupations? To what have they or any of them departed at? Describe their occupation.

(21).—In the primeval stages of Society, Aroras Devoted themselves to Government Service as well as to trade, &c. A sub-division of our caste called Shir-Dana, profess that they are descended from a Rajput Raja, who had offered his head (life and soul) for the preservation of his country and whose family afterwards fled to a village near Multan. They have got a history of their family, which proves the former statement beyond any further hesitation that our community are certainly the descendants of true Kshatri and had rendered deeds, which characterise a true Kshatri. Even up to sikh time their high ambition had been to serve the Government as is shown by some of the names which we give below :—

1. Sardar Hukman Singh, Manthanda Diwan of Ranjit Singh, inhabitant of Gujranwala ; he has constructed many buildings for public use and benefit, such as Tankar Dawaras ; and both the Mandis of Gujranwala and Lahore. In Amritsar Darbar, he has got a Bunga of his own.
2. Sardar Sukha Singh, Head of the Military Office in Sikh time.
3. Diwan Lakhi Mal, was a distinguished man in Sikh time.
4. Bhai Wasti Ram, was the Prent and preceptor of the Lion of the Punjab, and who was much honoured by him.
5. Diwan Mulrai—his Tank near Mozang.
6. Diwan Doulat Ram, of Dera Ismail Khan.
7. Maharaja Kura Mal, before Sikh time.
8. Bhai Gobind Ram and Ram Singh, the Grand Sons of Bhai Wasti Ram, were Prime Minister of State.

There were great number of Aroras who had distinguished themselves, but as unfortunately no History has been preserved and a few annals and traditions bearing any relation on the present subject have been handed down to us, we can not give a full list of those who have served in the Sikh and the Mohammedan Governments. But at the same time we can fairly add that the existence of some of the titles such as Malick, Kardars, Khans and Dewans, by which our cast brethren are distinguished and honoured at the present time, shows that their families must have rendered signal services in the Sikh and Mohammedan Government and thus had rendered themselves, competent enough to get their services recognized by the high sounding titles.

While on the other hand there are many sub-divisions of our castes, which are mentioned below, who have not deviated up to the present time from their formal avocation, viz., Government Service. They are Dadaris and Dawais in Multan ; Katsars in Muzafargarh ; Kalre and Mudhis in Pakpatan, &c., &c.

It will not be out of place for us to give below the names of some of our caste brethren, who have distinguished themselves in the British Government:—

Sir Sirdar Deva Singh, K. C. S. I. President of Pattila Council.

Dr. Fateh Chand, M. B., L. R., C. P. and S. R. L. who has lately distinguished himself in England by passing the Medical Examination in honours.

Dr. Chetan Shah, K. B., Civil Surgeon of Jhang.

Rai Bahadar Kueen Mal, Pleader Faizabad.

Rai Bhadar Gagar Mal, Honorary Magistrate, Amritsar.

Rai Bahadar Asa Nand, E. A. C.

Rai Bahadar Sawaya Ram, Civil Surgeon of Ferozepur.

Lala Guru Datt, M. A., who has distinguished him in the University Examinations and is now a Professor in the Government College, Lahore.

Mehr Singh, Subadar.  
Gurdit Singh, ditto.  
Gangha Singh, ditto.

Sant Singh, Subadar.  
Gopal Singh, ditto.  
Jawant Singh, Junadar.

There are many others who hold honourable posts in all departments of the Government such as E. A. C's. Accountants, Pleaders, Professors, Doctors, Engineers, Military Officers, Clerks, &c., &c., &c.



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